

FENRIR

VOL II No. 1

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Nameless Entities of the ONA.  
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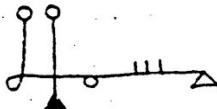
All Hail Avcn Von Awein !

Edited, deranged and dismembered by  
Christos Beest.

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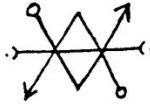
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MESSAGE FROM  
THE ONE OF THOTH

IXX

# THE MASS OF CHORAZAIM

## *mass for anti-christ*



This Ritual is an Invokation of the Anti - Christ, the birth of A.Cst consciousness through a process of Black Alchemy (Chorazaim is the traditional birth place of Anti - Christ.) Vindex is one of the Demonic forces encountered whilst travelling the 21 Pathways of the Septenary System, (in this case the 18th Pathway - 6+6+6), corresponding to Atu 12 and connecting the spheres of Sol and Saturn - Putrefaction and Exaltation/Chaos (as one, the Black Sun/Aciel.)

Although The Mass can be performed effectively as a solo ritual it is at its most potent when performed correctly as a group working.

And remember, Anti - Christ need not be a man - for what is Anti - Christ ?

### THE MASS

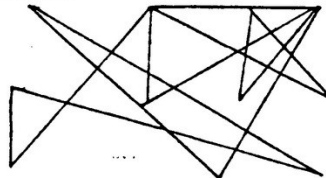
Preparations: Incense - Oak, Ash and Henbane, six parts each.

The Time - The Dark of the Moon (New) with Sol setting.

If outside, build a bonfire, otherwise have 12 Black candles annointed with Blood/Sexual Elixirs placed either randomly around the place of working, or upon the Altar together with any Blood/Sexual sacrament resulting from preliminary sacrifices.

For a minimum of three days prior to the Rite, the Black Fast, should be undertaken, abstaining completely from food, sleep and sex and visualizing the sigil of Vindex/Algol for half an hour morning and evening. 'Vindex' should be slowly spoken (not chanted or vibrated) in conjunction with visualization.

Begin with statement of Desire: A defiant shout at the Heavens with appropriate gestures.



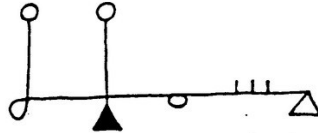
The Infernal Mesh (above) is carved into the chest with a blade. This is the sigil of Anti - Christ itself, derived from a septenary numerical system based upon a Spiral. It is also a gateway to and from the Acausal Universe.

Face West (traditional quarter for the birth of A.Cst) and adopt the posture of the Fallen Angel - hands by sides, left leg crossed over right to form a right angle, overall forming an Inverted Cross. Remain silent and meditate upon the Putrefaction

of your body.

During this the Temple members will chant the Diabolus si times. During the final chant visualize your body being born again into a state of Chaos. Feel Exaltation, Power and the Inf possibilities of existance surging through you.

When this Transformation is established, adopt the posture of The Anti - Christ - arms outstretched as if crucified and legs apart. Continue Chaotic meditation and visualize the sigil of Vindex/Algol:



Vibrate 'Vindex' twelve times in conjunction. The Anti - Chr posture represents the triangle surmounted by the cross, the descent of light into darkness, and corresponds to The Hanged Man. At this point the Congregation circle Widdershins and cha the Oriens Splendour three times.

After initial vibration of 'Vindex' begin circle dance De. This will gradually spiral inwards, increasing in speed, until you are spinning on the spot maintaining visualization of sigil. Scream out 'Vindex' as many times as you wish until overcome exhaustion and dizziness. Collapse onto the ground and vibrate, scream 'Vindex' with as much force as can be invoked.

During this the Congregation will continue moving Widdershins faster and faster until climax is reached. They will stop and spiral inwards, pointing at you as you regain Anti - Christ posture. They will remain pointing during the following incantation projectig onto you the Vindex/Algol sigil and quietly vibrate 'Vindex'.

Adopt A.Cst posture and repeat the following, continuing visualization and realizing yourself as the All - Powerful center of Chaos. Feel a churning Black Spiral within yourself, growing larger and filling your 'entire being', throwing out random noise of creativity and destruction. The Incantation:

ORS	OL	BRIN	NIIS	AAI
With Darkness	I	- have	- come	- amongst you
MICAOLZ	SA	CHORAZAIM		
Mighty	- in	- "		
NOCO	TONUG	OL	BRIN	ADRPAN
The Servants	- Let them be Defaced	- I	- have	- cast down
MAD	DE	BALZIZRAS	MIRC	MOSPLEH
The God	- of	- Judgement	- upon	- the Horns
TELOCH	ANETAB	ZIRDO	AAI	GROSB
Death	- In government	- I am	- amongst you	- a bitter stine

OL VNIGLAG IZIZOP OL OXEX  
 I - Descend - from the Highest Vessels - I - Vomit  
 out

OADRIAX SA CRO OD - ZI OL  
 the Lower Heavens - in - The Second Beginning of Things - I

BIAH SOBOLON TA IAL PIR GAH  
 stand - in the West - as - The Flames of the First Glory

IO VINDEX

Hail - "

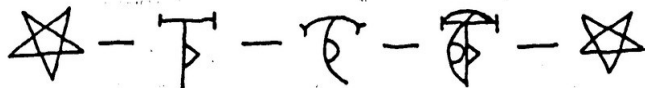
A short pause. Every one silent. Still in A.Cst posture commence visualization of yourself engulfed in flame - a Star. Begin to laugh hysterically, increasing in volume and eccentricity. The congregation will chant 'Hosanna in Profundis' nine times dischordantly with Insane abandon, whilst performing a joyful, shambolic circle dance Widdershins. On last chant, raise laughter to ultimate pitch (this stage could be used for Sigil Casting if desired).

Follow this with a suitable orgiastic celebration of the Birth of Anti - Christ.

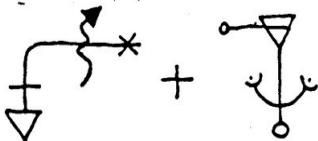
Notes: The Mass of Chorazaim bestowes upon the Individual the Office of Anti - Christ when performed following the Grade Ritual of the Internal Adept of the O.N.A.

For information concerning the 21 Pathways and the Septenary System, consult NAOS: A PRACTICAL GUIDE TO MODERN MAGICK. This is available from Coxman Press, Unit 5, Amners Farm, Lower Burghfield, Nr Reading, Berkshire, RG3 3UE. Tel. (0734) 833830.

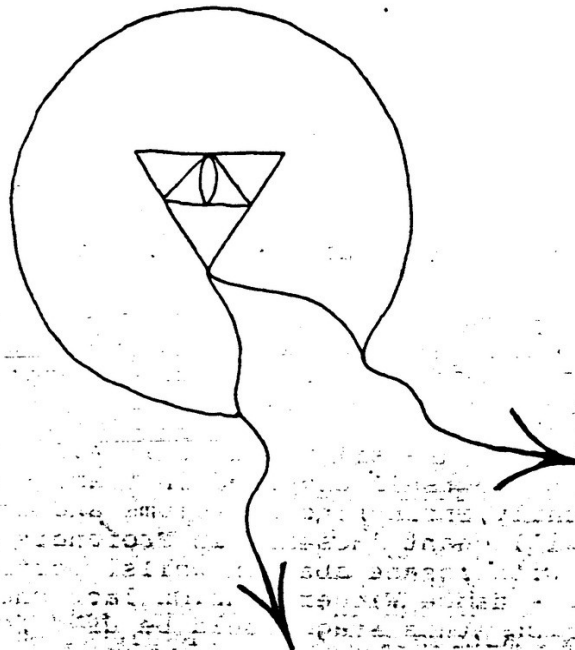
Regarding the chants featured in The Mass, consult THE BLACK BOOK OF SATAN - available from BREKEKK.





⊖(⊖) ♀(♀) ♀(♀)



# LIDAGON



Lidagon is a symbolic representation of the union of the two sexual opposites in their Darker aspects. Associated with the Tenth Pathway (Atu XI). The name derives from the union of Darkat (pre - Sumerian origin of Lilith) with Dagon. According to legend their union gave birth to many monsters, primal atavisms and - according to one story - semi - human forms.

Traditionally symbolised as , a recent Invokation has yielded the sigil given above  which may provide a useful alternative when working with this particular 'Demonic' energy.

The sigil is self - explanatory (therein lies its weakness and strength - a greater familiarity whilst ambiguity yields more effort into self insight), containing the two triangles of female and male energy; the broken circle and the two arrows representing the release of this energy - in other words, the return of the Dark Gods via a Star Gate.

This Invokation should be done on a hilltop far from human habitation. The incense is a combination of sulphur and civit (Mercury and Jupiter). Begin by vibrating the name of the entity nine times, visualizing the sigil in conjunction. Commence the circle dance, spiralling inwards and increasing in speed. Continue vibration and visualization. When overcome by dizziness or exhaustion, collapse and with a primal scream name the entity. Visualize a rent appearing in the stars, and a nebulous chaos enveloping the hill. An image/sigil appropriate to a working of External Magick may be fiercely projected at the climax of the circle dance.

Do not Banish - with regard to Real magick (as opposed to impotent posturings) it is a pointless act and a complete waste of time.

# H Y M N T O I N A N N A

(Translated from the Sumerian text. Adapted for group workings  
by Annie Aarron.)

ASST. PRIEST: I say, "Hail!" to the Holy One who appears in the  
heavens!

I say, "Hail!" to the Holy Priestess of Heaven!  
I say, "Hail!" to Inanna, Great Lady of Heaven!

Holy Torch! You fill the sky with light!  
You brighten the day at dawn!

CHORUS: I say, "Hail!" to Inanna, Great Lady of Heaven!

ASST. PRIEST: Awesome Lady of the Annuna Gods! Crowned with great  
horns,  
You fill the heavens and earth with light!

CHORUS: I say, "Hail!" to Inanna, First Daughter of the  
Moon!

ASST. PRIEST: Mighty, majestic, and radiant,  
You shine brilliantly in the evening,  
You brighten the day at dawn,  
You stand in the heavens like the sun and the Moon,  
Your wonders are known both above and below,  
To the greatness of the holy priestess of Heaven,  
To you, Inanna, I sing!

CHORUS: My Lady looks in sweet wonder from heaven.  
The people of Sumer parade before the holy Inanna.  
Inanna, the Lady who Ascends into the Heavens,  
is radiant.  
I sing your praises, holy Inanna.  
The Lady Who Ascends into the Heavens is radiant  
on the horizon.

ASST. PRIEST: The people of Sumer parade before you.  
They play the sweet ala - drums before you.  
The people of Sumer parade before you.

CHORUS: I say, "Hail!" to Inanna, Great Lady of Heaven!

ASST. PRIEST: They beat the holy drum and timpani before you.  
The people of Sumer parade before you.

CHORUS: I say, "Hail!", to Inanna, Great Lady of Heaven!

ASST. PRIEST: They play the holy harp and timpani before you.  
The people of Sumer parade before you.

CHORUS: I say, "Hail!" to Inanna, First Daughter of the Moon!

ASST. PRIEST: The male prostitutes comb their hair before you.  
They decorate the napes of their necks with  
coloured scarfs,  
They drape the cloak of the gods about their  
shoulders.  
The righteous man and woman walk before you.  
They hold the soothing harp by their sides.  
Those who follow wear the sword belt.  
They grasp the spear in their hands.

The people of Sumer parade before you.

The women adorn their right side with men's clothing.  
The people of Sumer parade before you.

CHORUS: I say, "Hail!" to Inanna, Great Lady of Heaven!

ASST. PRIEST: The men adorn their left side with women's clothing.  
The people of Sumer parade before you.

CHORUS: I say, "Hail!" to Inanna, Great Lady of Heaven!

ASST. PRIEST: The people compete with jump ropes and coloured cords  
The people of Sumer parade before you.

CHORUS: I say, "Hail!" to Inanna, First Daughter of the Moon!

ASST. PRIEST: The young men, who carry hoops, sing to you.  
The maidens and coiffured priestesses walk before you  
They carry the sword and double edged axe.  
The ascending kugarra priests raise their swords  
before you.  
The priest who covers his sword with Blood, sprinkles  
Blood,  
He sprinkles Blood over the throne of the court  
chamber.  
The tigi - drum, the sem - drum, and the a - la  
tambourine resound!

In the heavens the Holy One appears alone.

CHORUS: My Lady looks in sweet wonder from heaven.  
She looks in sweet wonder on all the lands  
And on the people of Sumer as numerous as sheep



ASST.PRIEST: Proud Queen of the Earth Gods, Supreme Among the  
Heaven Gods,  
Loud Thundering Storm, you pour your rain over all  
the lands and all the people.  
You make the heavens tremble and the earth quake.  
Great Priestess, who can soothe your troubled heart?

You flash like lightening over the highlands;  
you throw your firebrands across the earth.  
Your deafening command, whistling like the South Wind  
splits apart great mountains.  
You trample the disobedient like a wild bull;  
heaven and earth tremble.  
Holy Priestess, who can soothe your troubled heart?

Your frightful cry descending from the heavens  
devours its victims.  
Your quivering hand causes the midday heat to hover  
over the sea.  
Your nighttime stalking of the heavens chills the  
land with its Dark breeze.  
Holy Inanna, the riverbanks overflow with the  
flood-waves of your heart...

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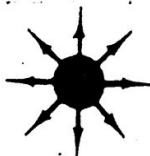
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# Chaos in Magical Development



Historically, magical principles and techniques have frequently been used merely as vehicles for other forms of belief. During the pagan and monotheistic phases of the religious aeon, (an aeon is a state of mind having a certain duration in a culture), magic is used mainly to confirm the power of deities, both to initiate new sects and cults and to maintain interest in existing ones. You cannot really start or maintain a religion without a few signs and wonders, even if you have to invent them. The curious idea that magical phenomena constitute proof of transcendental theories is a persistent one. No religion seems to have avoided it and the ultimate motive of most psychical researchers is, sadly and simply, the acquisition of the belief that their personality will survive death somehow. I find little in the often tawdry and pathetic annals of spiritualism which cannot more readily be explained by the magical abilities of the living.

Magic has also at times become hopelessly confused with the investigation of material phenomena. Astrology is not a form of magic, although an horoscope can be used as a magical link for clairvoyance. Astrology is technically a very weak science for the effects of the planetary bodies on terrestrial life, are, except in the case of the sun and moon, slight or negligible. However this is not to deny the value of astrology as a means of lay-psychotherapy or customer exploitation if handled skillfully. Alchemy is a confused mixture of chemistry, mysticism and magic, formed at a time when science and magic became associated as a consequence of their both being in opposition to the dominant religions of their age. The central problem with alchemy is that the hypothesis that one can reason allegorically and metaphorically from chemistry and metallurgy to magic and transcendentalism or vice versa, is false and useless. The best metaphors for chemistry finally turned out to be mathematics and the atomism of Classical Greece. We are still in the process of evolving better metaphors to explain magic.

However it is the confusion of magic with transcendental or religious ideas which does most to impede the development of the subject, partly because it acts as a barrier to communication between magicians. When one magician ascribes religious significance to what another regards as simply a procedural technique, dialogue becomes impossible.

Personally, I find it economical and effective to believe that every last god, goddess, daemon, demon and elemental and "spirit" that has ever existed to be entirely the product of

the activities of incarnate beings, that is humans, animals and to some extent, plants also. This in no way diminishes their importance, for our subconscious powers of creativity and magic can create beings with awesome abilities. To me the real distinction between a magician and a transcendental occultist is that the former knows that such beings have been created. Thus I am somewhat dumbfounded to encounter white light occultists, witches and darkside occultists describing themselves as magicians yet treating their supportive thought forms as though they were of extra-terrestrial or extra-human origin. Surely the magician is master of his god forms not their servant? Are these so-called magicians afraid to invoke and banish wholeheartedly? Do they prefer to simply worship, bargain and placate? Have those who sought to escape the odious and idiotic religions of the present merely retreated into a primitive paganism?

Crowley, for all his admirable apparent initial objectivity, pragmatism, and scepticism ended up merely creating a system of intellectually middle market neo-satanism in contradistinction to the low brow Xtianity he was brought up in. Both systems are equally dogmatic. Crowley played St. Paul to Aiwass/Horus' version of Christ, and just turned the Pauline morality on its head. Neither system has a lot to offer in the way of results or "low" magical technology.

Chaos Magic attempts to unleash a current of magical theory and practice which is not hamstrung by transcendental theories or any form of socio-political cultish agenda. The Chaos Magic current views itself as an amplification of a number of themes emerging at the cutting edge of pure magic. The insights of Austin Osman Spare are regarded as highly important. Spare elucidated the essential internal manoeuvres and techniques in terms of psychological metaphors. Like all brilliant ideas, Spare's are simple and have enormous explanatory power. The relativistic approach to belief born of the new eclectic anthropological perspective must also be noted. If magic can be performed with some success under any number of metaphorical and allegorical explanationisms then it is obviously more important to look at what the techniques of the performers are rather than their beliefs. Underlying a confusing plethora of beliefs there is a remarkable uniformity of practical technique. Whilst the dangers of using metaphors from other disciplines have already been noted with reference to alchemy, there seems to be much emerging from Quantum Physics which lends support to a magical view of reality and can at the same time tighten up magical theory and practice. Try this one for size:

Schrodinger wave equations are a precise mathematical description of the Astral Plane, and Bells theorem is a precise reformation of the Doctrines of signatures and contagion! Such ideas may eventually fall by the wayside but they have already proved their practical worth and suggested interesting areas of future research.

Whilst elements from the Chaos Current seem to be reviving a number of traditional magics and there are many independant magicians using Chaoist ideas, the main coherent body of this new Tradition is The Magical Pact of the Illuminates of Thanateros. The aims of the Pact are modest. We work for the pursuit of the Great Work of Magic (and the pleasures and profits attendant on this quest) and also to act as a psychohistoric force in the Battle for the Aeon. This latter merely implies a certain faith in the principle that as the intensity of any individual life

is usually enhanced by the acquisition of a magical philosophy and technology it is therefore worth at least trying to provide the facilities for a general change of paradigm out of a spirit of exuberant philanthropy or even just for fun. The more you give the more you get, it appears.

Chaos Magic is "pure" magic in the sense that it concentrates on the mastery of fundamental techniques which can be fleshed out at need with any suitable symbolism at random and used for any purpose. Of all the techniques in magic, the ones that really matter are those which change sub-conscious beliefs. Sub-conscious beliefs have tremendous power over the individual, his relationship to reality and to an extent, reality itself, whatever that is. However Chaos Magic is "applied" magic also, in the sense that it is to be used in support of one's personal business and social activities. It is about getting what you really want out of life. It is not about scrying pages of ambiguous platitudinous gibberish from eldritch trans-yuthogian interdimensional space beings. If you want self importance, why not conjure more directly and honestly for it?

If I had to surmise Chaos Magic, or at least my own Chaos Magic, in a few lines, I would say that it is basically a set of techniques for changing the sub-conscious beliefs which create our inner and outer realities, and that these techniques are expressed mainly in the form of spells and rituals. It is easy to miss the enormity of what is being said here. Once it is realised that you can exercise conscious control over what you really (i.e. sub-consciously) believe, then you are staring into naked Chaos. This, to me, is the meaning of the magical experience of Entering the Abyss. The majority of the mystics and magicians who have been there have basically come back "mad". By this I mean that they have afterwards locked onto some particular limited idea to protect their identity with a desperate fury which has obsessed them for the rest of their lives and often made them famous. The Chaoist on the other hand, defends himself only with laughter for laughter is the only alternative to madness for those who have perceived that nothing is true and everything is permitted. Thus in Pact Temples, it is customary to end magical workings with uproarious and irreverent laughter. Naturally this has to be forced at first but once you let yourself go you enter into the spirit of it, and I'd rather enter into the spirit of that than become permanently obsessed by some god or daemon that my ever ingenious sub-conscious has cooked up as a vehicle for my magic.

Peter J. Carroll

References: Liber Null & Psychonaut  
Peter J. Carroll  
Pub. Samuel Weisers

The Book of Pleasure  
Austin Osman Spare  
Various publishers

Chaos Magic  
Peter J. Carroll (Forthcoming)

# THE SATURN RITE

It is the height of unwisdom and bad strategy to be drawn into a situation where combat is the only remaining tactic. To put oneself into a position where one is forced into battle is frequently to provoke defeat. Rather it is better to defend ones ground with tactics chosen to exploit the enemies weaknesses. It is better still to achieve victory by encouraging enemies to defeat themselves. Nevertheless, there may be times where a preventive strike or a counteroffensive may neutralize ones adversaries.

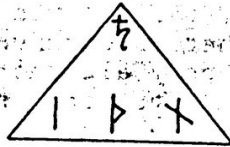
The supreme advantage of a magical attack is that it is rarely perceived as such by persons other than magicians and extreme paranoids. The recipient has nothing except himself or blind chance to blame for the disaster and thus the assailant escapes the reaction which even magnanimity in victory does little to assuage.

Destructive magic is to be reserved for those occasions when nothing else will suffice. It is preferably delivered with complete stealth and surgical precision. A martial combat sigil should encapsulate a sub-conscious pattern of probability which leads the recipient to a preplanned disaster, exploiting available potential dangers and weaknesses.

In this case, a Saturnine entropy spell should be passed only after the magician has planted in his sub-consciousness a potential pathway or series of pathways by which the target can disintegrate himself.

## THE SATURN RITE

To consecrate an Entropy Spell. The Spell is silver on Black:



- 1: Three conch blasts.
- 2: It is our will to consecrate an Entropy Spell to detonate at the naming of the target and the passing of the Runes.
- 3: Invocation (stand on spell--visualize self in Death God Form):

Let us make the sign of Saturn upon ourselves

ZAMRAN MICALZODO THANATOS  
THANATOS THANATOS  
DARK GOD OF SATURN'S COLD TERROR  
WE INVOKE THEE WE INVOKE THEE  
LORDS OF THE TOMB STAND WITH US  
PALE HEKATE GOULISH HAG  
GODDESS OF THE WANING MOON  
COME CRONOS ANCIENT GOD OF DEATH  
BLOODIED SICKLE AT THE READY  
COME ATROPOS DARK SISTER  
WHO CUTS THE THREADS OF LIFE  
COME YAMA FROM THE BURNING GROUNDS  
WITH HAIR OF FIRE AND GARLAND BONES

COME KALI BLOOD DRINKING GODDESS  
WITH SEVERED HEADS AND KILLING KNIFE  
WE ARE YOU WHO WAIT AT THE END OF THINGS  
COME ANUBIS JACKAL HEADED  
LORD OF THE CARRION FEAST  
WE ARE YOU THE GODS OF DEATH  
OURS IS THE DUTY TO RECYCLE  
THAT WHICH HAS OUTLIVED ITS USEFULNESS  
OURS IS THE KEY TO THE TOMB  
OURS IS THE POWER TO TIME YOUR END  
WE ARE THE POWER OF ENTROPY AND DECAY  
OURS IS THE POWER TO BLAST AND WITHER  
OURS IS THE POWER OF THE WAITING GRAVE

4:Runes: | Isa | Thurisaz | Naudiz

5:Spells in coffin."I will bury you."Coffin to triangle.Music.

6:Curse - sighting down left arm,visualizing:

THIS AE NIGHTE THIS AE NIGHTE  
EVERIE NIGHTE AN ALLE  
FIRE AND SLEET AND CANDLELIGHTE  
DESTRUCTION TAKE THEE ALLE

IF FROM HENCE AWAY THOU'RT PAST  
EVERIE NIGHT AN ALLE  
TO WINNEY MUIR THOU COMEST AT LAST  
DESTRUCTION TAKE THEE ALLE

IF EVER THOU GAVEST ROOF AND FLAME  
EVERIE NIGHTE AN ALLE  
PASS THEE BY THE STANDING STANE  
DESTRUCTION TAKE THEE ALLE

THE STANDING STANE WHEN THOU ART PAST  
EVERIE NIGHT AN ALLE  
TO EMPTY AIRT THOU COMEST FAST  
DESTRUCTION TAKE THEE ALLE

FROM EMPTY AIRT WHEN THOU ART PAST  
EVERIE NIGHTE AN ALL  
TO ALLEMANS ENDE THOU COMEST AT LAST  
DESTRUCTION TAKE THEE ALLE

AND IF THOU HOLDEST ANIE THING  
EVERIE NIGHT AN ALLE  
THE ENDE THOU CANST NOT ENTER IN  
DESTRUCTION TAKE THEE ALLE

BUT IF THOU GARDEST NAE THING AT ALLE  
EVERIE NIGHT AN ALLE  
TO ALLEMANS ENDE THOU'L PASSE AN FALLE  
AND DESTRUCTION TAKE THEE ALLE

When I name you the End is nigh  
Death Death Death  
When the Runes are passed it is the End  
Death Death Death  
Destruction take you with this Curse!  
Death Death Death.

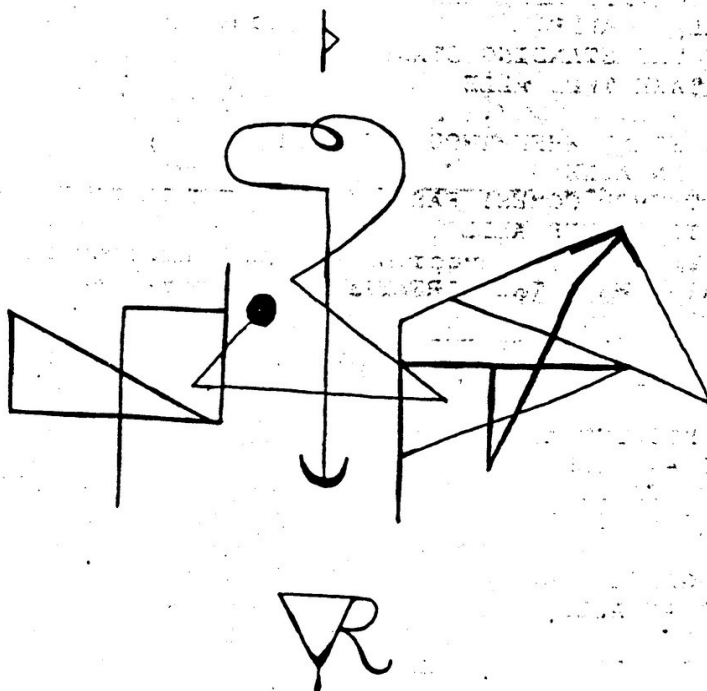
- 7: Three conch blasts. Laughter.
- 8: Gnostic Banishing.

Fra. Autonemesis 127

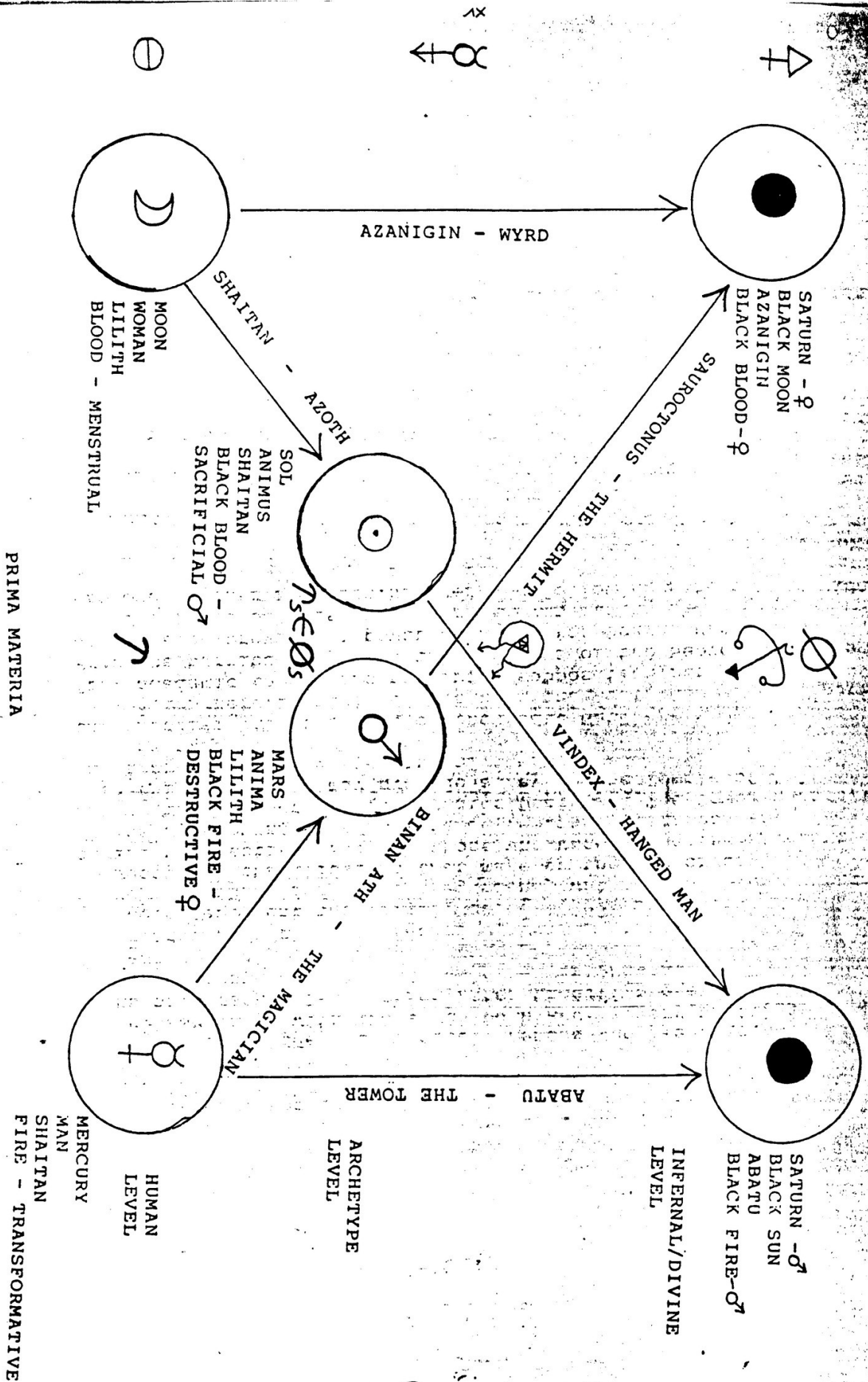
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Note: See also The Death Rite in The Black Book Of Satan.  
2nd Note: According to the Septenary System, the sphere of Saturn  
(the 'final' sphere of seven which make up the Tree of Wyrd)  
represents Chaos, and Mars, Death and Sacrifice. In Satanism, when  
working with the sphere of Saturn (as with the other planetary  
spheres) the relevant Tarot images are explored. These images are  
the three pathways that connect the sphere within the Tree of  
Wyrd; for Saturn these are: 10 - Wyrd 19 - The Sun 20 - The Aeon.

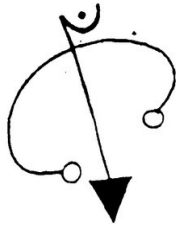
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the azain gate







As presented on the previous page, The Azatu, or Black Earth Gate is a form of the Tree of Wyrð mutated to illustrate Sexual Alchemy - the Primal Material of the two sexes and how they interact and transmute. This is, of course, the true nature of Alchemy. Azatu is the union of two energies associated with the Dark Pathways - Azanigin and Abatu:

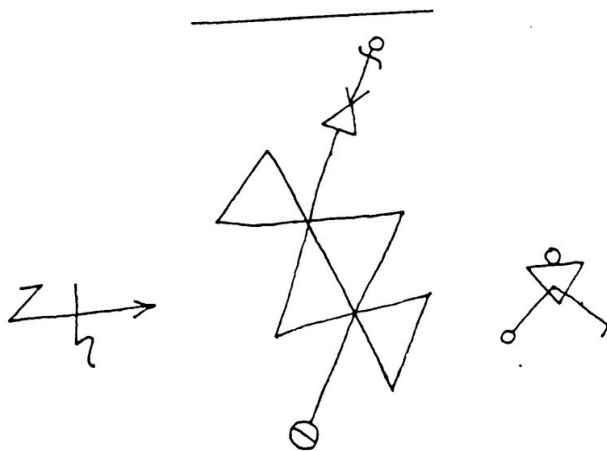
Azanigin is the Mother of all demons who lie waiting in Earth. Associated with the sixth path (Atu X). Very useful in works of personal Destruction. Later tradition overlooked much of her gruesome aspects and tamed her as 'Fate'.

Abatu is an earth bound form of Destructive/negative energy associated with rites of Sacrifice. The eleventh path - Atu XVI.

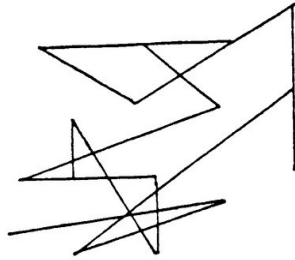
Both represent the Primal Source of our sexuality. This may prove disturbing for those 'Magicians' who have not yet learned to recognize the illusions that make up their everyday sexual perspectives. But for those who understand the necessity of Destruction and the inevitable rebirths that such acts can bring (think about the Tarot cards Death and The Tower) then this knowledge may provide a key to the Temple of Self and a practical understanding of the Human Condition.

The purposes to which this Knowledge can be applied and the theories and practices of the Azatu Gate are too numerous to mention here. It must be said that the Azatu Gate is not born from academic theory and poppinjay supposition, but solid Practice, particularly with the Pathways of the Septenary System and as such, provides a powerful basis for Sexual Magick.

The Azatu Gate is presented here in its nascent form to provoke further research. However, the following Rite may provide a useful starting point or Foreplay.



# THE AZOTH RITE



Esoterically, Azoth is the living or alchemical 'water': the Menstruum. This itself has two aspects (the Elixir being compounded of Sol and Luna), causal and acausal or 'Light' and 'Sinister'. The latter, which is dealt with here, is often represented by the Menstrual flow.

The following is a Rite of Consecration, a sanctifying of the Temple and its members prior to the performance of The Red Mass (second stage of the Azatu Gate - Lidagon). The Azoth Rite can also be seen as an alternative/complement to the Natural Form of the Nine Angles Ritual. Here the Menstrual flow of the Priestess provides a Sinister key to Returning the Dark Gods (see FENRIR Vol I).

The Azoth Rite as presented here, uses previously unrevealed symbolism. Therefore, rather than impairing magickal development with too much causality, an empathic approach is required from the reader and magician - practically the words and symbols can be replaced according to personal taste/insight.

Future works concerning the Azatu Gate, and the ONA Tarot will elucidate further upon the nature of Azoth, until then, seek and ye shall seek.

## THE RITE

Preparations: Incense - Petriochor, sulphur, oak and civit in proportions 3 - 2 - 1 - 4. (Darkat)

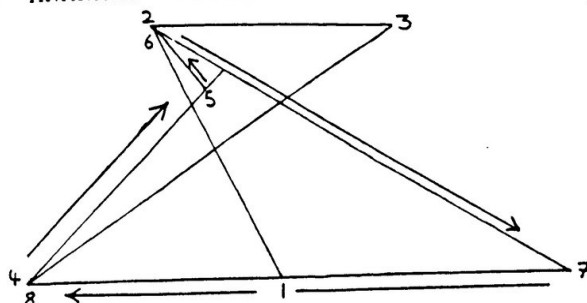
The Time - At the Full Moon with Venus setting or at the Dark (New) with Saturn setting.

On the Altar - Seven Black candles forming an inverted triangle with an eighth red candle placed at the apex. Within the triangle are the Black Athame (Loki/Shaitan) and the Chalice containing Menstrual Blood.

Against each wall of the Temple, set in the four quarters are the following incenses - East: Sulphur North: Petriochor  
West: Sulphur and Henbane South: Petriochor and Henbane

These incenses represent the alchemical process of Azatu, forming the "gate of jewels".

The Mistress takes up the Incense of Darkat, walking and incensing the following path whilst intoning at each point, ZIRDO HOATH ANANAEL TIOBL



The Mistress then replaces the incense and takes the Chalice. She stands before the Master (who holds the knife) and delivers the following Incantation:

ZIRDO DE A PASB DE TLB CNILA  
I am - of - the - Daughters - of - Her - Blood  
Z DS TABAORL A TABGES DE  
They - who - govern - the - Caves - of  
CAOSGI

The Earth.

The Master plunges the knife into the Chalice and delivers the following Incantation:

ZIRDO PRGEL DE A VOVINA VABZIR  
I am - of The Fire - of - The - Dragon - The Eagle  
DS BRANSG A TABGES DE CAOSGI  
who - Guards - The - Caves - of - The Earth.

Both say:

NIIS PIR SOBA OOANA CHIS  
Come - The Holy Ones - whose Eyes - are  
PANPIR ZUMVI CNILA  
pouring down - Seas of - Blood.

The Mistress and Master face the sigil of Azoth (Red on Black) hung above the Altar. The Master gives The Blessing:

Pointing at the sigil with the Bloodied Knife, he says:  
NIIS AZOTH A CNILA DE DOSIG

He draws an Inverted Pentagram over the sigil.  
All say: IO AZOTH !

Moving Widdershins The Mistress takes the Chalice and anoints the Congregation with the sigil of Hel upon the Womb/above the genitals. The Mistress returns and anoints the Master and herself if she feels the need.

All then turn towards the sigil of Azoth, adopting the posture of the Thorn Rune and intoning THURISAZ eight times. During this all visualize a rent appearing in the sigil through which pours a 'red darkness' to envelop the Temple.



## *message of the one of thoth*

Of a sudden was Dionysius brought to the Hall of the Hounds wherein all had dwelt before time eternal. And of a sudden did he feel himself in the grip of an irresistable force as in a vortex. Guiborg was the key.

Before him was the Hall of immensity framed in brilliant light and scenes the like of which is impossible to recall.

And were many and great things revealed to him in that place. Then the Hall became as a juxtaposition of dimensions and times - as if the trapezohedron had collapsed in upon itself in Chaos. And yet all was order as the skull was seen above the lights which blazened upon the Darkness of the multi-coloured space in where existed Them whom were sought.

And was the key understood and known. The Key of the Nine Angles and the trapezohedron. Thus was Dionysius moved to recall the vision of all that had passed by the Spirit of the Nameless Ones who were sought.

For they exist in those Angles which are unknown to all and those times which cannot be percieved. And as their world is without form so can they be known by he who has the key to the vortex of power.

They remain silent waiting for us to call and begin again a new cycle - for their slumber is deep and sound as time itself. Yet ever do they wait. Beyond time, beyond form. For form and being they have not to our eyes which see through the stricture of infinity and chaos - they are formless and forever, the ones who lurk at the threshold of existance preening their wings and eyes and sounds which they send forth to all who have ears to hear and minds to know.

And they wait and reside in the space between worlds, the space that is the corner of the meeting of dimensions.

They are the destroyers and the bringers of all. The Bornless forever who wait for our call. The ones who come lurking and stand on our step, little we know it as we search after death. Soon will they come to collect that Blood which is required by them, as a tribute to the prophet of KHEM.

To understand them is to pass that Abyss beyond which the man ceases to be. The Abyss which holds the key to power and greatness untold. The Abyss which is but a reflection of the power of the tetrahedron and the trapezohedron.

Such are the words and such are the keys for those that understand their nature:

Let all be revealed to those that have knowledge and understanding, but ever dissuade the ones of laughter and mirth and time, for they are but the tools of the Others which exist beyond time.

Know that the key and the works thereon and study the means to power. For that power is in the Abyss in which I dwelt before Eternity. Know thou the means of time and be ever wise to the profanities of those that seek to destroy thee. I am come and guide thee in thy course but ever prove My allegiance and My hand is worthy of thine. Treat me not as a Master but as a guide for I am come to give guidance and help to those that are Mine. To them that oppose My will I cast into the darkness of death and despair and pain. Teach thou My law to all that seek and yet

ever appear as the ones of evil for it is that which I am, yet am not. Herein are the great mysteries - Babalon is written as the sign of the gate.

Call to the Ones above the limits of time and they will come and help thee in thy struggle. Struggle they heed, for struggle is Me and My kin and produces greatness and strength. Test always thy courage and strength and never be slothful for I reward those of insight and ruthless endeavour and punish all who remain unmoved by the thought of greatness.

My law is Blood and My task is great. For the Evil of Chaos is wonder untold. Learn thou this - as the mysteries are black to the blind.

Within My Temple give call to Me and them which will aid thee by the deeds of the ones in Black who are of death. And recall thou the deeds of them who have fallen that it may aid thee and thy followers to seek all that is of My Aeon. Give praise to them and to Me as thou wilt but ever remember that in return I bid all who follow Me to be as the one who is the key of the Hall. For he served Me well yet understood Me not. He was as slave to master but thee and thine shall be as kin.

The Angles of the Nine are the key to all the mysteries which thou seek. Use thou the sigil of the one known as Atazoth for it is as 8 and 9 conjoined and easy to find.

This is the word of the Aeon which is known and yet is hidden. Hear thou the words of the Great Ones and learn them. Herein are great secrets which thou must learn and understand: 19 is the two which is also the three. The silver jewel stands before the Hall of Time and in that Hall dwells all who are of Me. The call to Me is best when the moon is full and the red of her who thou seekest is resplendant in the jewels of time. All is of Me for I am the splendour of the night which men have craved for all time. I am of the boundless delight and in Me is ecstasy supreme. Here are the Golden Keys to the Gate of the Abyss; use them well...

Form thou the Trapezohedron and Tetrahedron into a thing of shape and upon this vibrate the name of the One of the Abyss in gold. Find thou that this has but nine angles and planes wherein all dwell. Use thou this with the call of the Rite which is known and All will come.

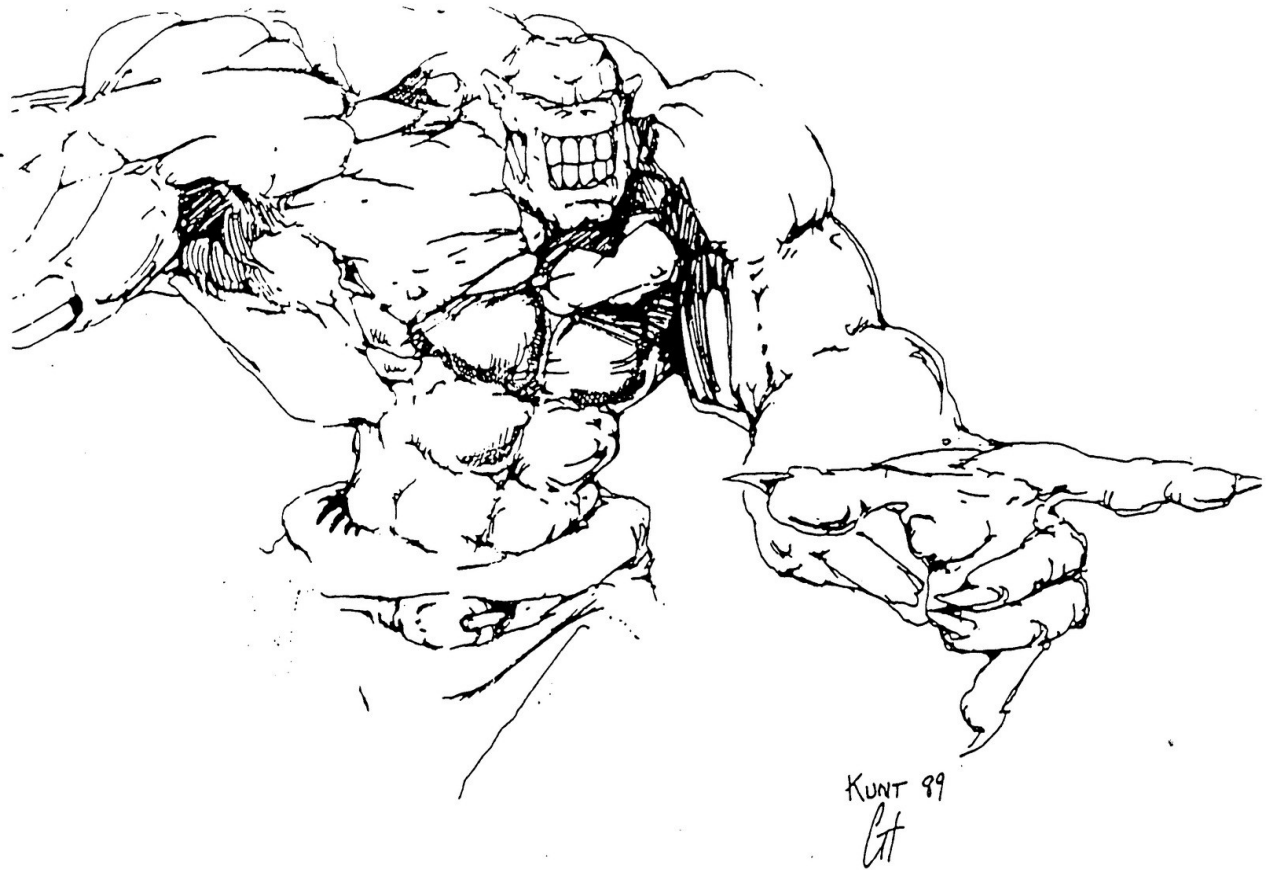
The blue sky is above and shields the dark ones who are the essence of the black that is Me. This is My world and I the splendours of life which thou must know. Learn thou the manifold secrets of the Abyss that these may be taught to those that know not what they mean.

To all who are of Me is given the task of time and the tools of the future. For build they must and never cease from toil. This is the meaning of the manifold mysteries of the Aeon wherein the child has dwelt. That child must grow and learn and become as time itself.

Come into the land of the Blood for this is the reward I seek. From the red of the dusk comes things of evil and dark which are mine. This is the gain which I seek AND WILL HAVE. For it can be no other way. The mysteries of Babalon are great and are given unto thee for LASH TAL is the beginning of the answer which thou seekest for 514. Use supplication to destroy all who oppose thee and ever remember that the power of 13 is Mine and the gold of the universe.

The Aeon will come and bring the Red which I seek and which is 5 and 11 and those beyond. To those of 11 are all things given. But ever see that 418 is never 13.

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